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"SLAVANKA," 1933.

THE Russian Missionary Society, gathering with many friends at "Slavanka," Southbourne, from August 26th to September 4th, for the Annual Victorious Life Convention, enjoyed a season of signal spiritual uplift, while the call and claim of Russia made powerful appeal, and caused keen searching of heart, constituting, as it did, a challenge to unprecedented sacrifice and service.

The whole period was marked by many a manifestation of the Master's presence and power; was tided through with a spirit of intense expectancy and eager enthusiasm.

Bible studies, prayer seasons, Missionary rallies and many other happy forms of fellowship contributed to the pleasure, privilege and profit of those who participated.

At the Welcome Meeting, under the gracious, genial chairmanship of Mr. F. S. Streeter, Mr. Chas. Phillips, the society's treasurer-in-chief, in happy, helpful vein gave a most arresting message on the Circle and Square of Divine Love, when the laws of Euclid were called in to illustrate the striking similitude.

Dr. T. I. Stockley delivered a series of Bible readings on **"Messages from the Heavenlies,"** which proved very precious and profitable. Weighty words; vivid, vital, unveiling verities of Divine Truth concerning the Christian's position and possessions in Christ.

The Rev. W. E. Woodhams Denham, B.D., gave the closing message each evening, dwelling upon different aspects of **the "Heavenly Vision."** Timely, telling, thought-provoking studies, presenting many an old truth in a new setting.

Pastor Eric Fleischmann, Missions Inspector, brought **stirring stories from the Field,** which moved and melted the hearts of all his hearers.

Wednesday, August 30th, was marked specially as **Missionary Day,** when the afternoon meeting was convened by the Women's Auxiliary, at which its much-loved President, Mrs. F. J. Miles, presided, and addresses were given by Miss Violet Voss and Pastor Eric Fleischmann, who, in simply-told but strangely-stirring stories, flashed upon the screen of their hearers' imagination, scene after scene from the Field.

Gathering under a keen sense of the spiritual significance of present-day events the ministry of the Society's General Secretary, Rev. F. J. Miles, D.S.O., O.B.E., was of peculiar profit and profound interest. Very deep and definite was the teaching; convincing, conclusive, challenging; sweeping in its scope, culminating and consummating in the closing meeting's final message on "The Activities of the Nations preparing for the Second Advent," thus bringing the Convention to a termination on a high note of Advent Hope.

W. V. S.

Sparks from "Slavanka" Anvil.

"Christ is the Golden Casket in Whom are hid all the priceless possessions He secured for us at Calvary."

* * * * *

"The One Who is now gathering us **out for** Himself, will soon gather us **up to** Himself."

* * * * *

"The most wonderful thing in the world is constant contact with Christ."

* * * * *

"God by His glorious power causes grevious persecution to issue in Gospel propaganda."

* * * * *

"He stands best who kneels most."

* * * * *

"It is not for you to **speculate:** it is for you to **serve.**"

"The Christian is not told to **make** the whole armour, but to **take** the whole armour."

* * * * *

"Ye shall be witnesses unto Me." . . . "The Holy Spirit **subpœnas** us as witnesses to Jesus Christ."

* * * * *

"The Lord Jesus came not to lay down a programme of practices, nor merely to proclaim a set of principles, but He **did** seek to appropriate persons."

* * * * *

"In the wars of this world a General's strength lies in his troops; in the heavenly warfare the strength of the troops lies in their General, Who is God Himself."

"A PAYING CONCERN."

(Continued from page 139.)

near, talked this matter over with us very seriously. These devoted servants of the Lord love Pastor William Fetler as a father and helper in their difficulties. They will follow his leading as the old French soldiers followed Napoleon. All Hell may rage and the Pastor may be maligned and misrepresented, but they will love him to the end. It did my heart good to see this genuine Christian loyalty. Such men can pray for an Orphanage, and help to make it a bit of Heaven on earth for the children whose lot is sad and sorrowful. Their prayers would be a great asset. The time has come for a real FORWARD MOVEMENT.

The Holy Spirit has been at work during the last two years as never before. The Lord is truly doing "A New Thing." Even the enemies of the work are **now** admitting that there are great changes taking place. To God be the Glory! It is His doing and He must have the praise.

Does anyone doubt that every penny given to this work is used with discretion and great care? I would ask you to read the "Friend of Missions," the April number, page 57. Here you have Mr. Husarak's statement—all wrapped up in a few words that would have brought appreciation from such men of experience as Dr. Barnardo and George Müller, had they been alive.

Let no one fear to leave a substantial legacy to **this magnificent work on behalf of Russia's suffering children.** I will go so far as to say that it may be considered a privilege and an honour to your family name to set aside **in your will** a gift for this God-inspired labour of love. To those who are able we would urge in the Saviour's Name DO IT NOW! We have sifted matters privately and independently.

Let every saint have a share in this beautiful rescue work. The poorest believer can be encouraged by our Lord's appreciation of the widow's mite.

Best of all, **make time for persistent, believing prayer.** To wait for the Prayer Meeting is sometimes risky. Defeat the Adversary on your knees. "This is the Victory that overcometh the world, even our faith." Will it pay? Read Rev. viii. 2, 3. "The prayers of the saints offered upon the Golden Altar which was before the Throne. . ." were abundantly answered. Prayer in His Name is never lost. "The Holy Spirit maketh intercession."

There are no slumps in Heaven! **Investments in God's Prayer Bank receive Eternal interest.** Shall we not earnestly seek to overcome all prayerlessness! "To him that overcometh will I give power over all the Nations. . . and I will give him the Morning Star."

"Lord teach me to overcome all obstacles. Make me an Intercessor that I may truly bring joy to Thine Heart."

. . . . . .

My wife wishes to add a word about the children. She says: "I have been especially struck with their healthy and happy faces. My heart rejoices to know that so many of them have been brought to a saving knowledge of the Lord Jesus."

"A PAYING CONCERN."

By E. SPENCER JOHNSON, of "The Life and Liberty Missionary Fellowship."

Will it pay? This is the question of paramount importance in the financial world. I often wish that Christian people would ask themselves this question before investing in foreign missionary work. Will it pay? Is God truly in this enterprise? Have I prayed suffciently about my giving —do I clearly know the mind of the Lord.

If these questions were faithfully dealt with on our knees, our gifts would be placed honestly at His Pierced Feet. Then we should see foreign missionary work prosper in a way that would bring joy in the presence of the Angels of God and gladness in the dark places of the earth.

I am writing these lines at the Orphanage, Konstancin, Poland. Friends and visitors sometimes form a happy family party. **One day four languages were spoken at the tea table.** My wife gave a message to the elder girls one evening. The way they studied their Bibles was cheering indeed. Mrs. Kipke, the Home Mother, is rather shy with her English, so my wife spoke in French and this was interpreted into Russian. The orphans drank in every word. Some of them I knew when they were quite small children.

It was my privilege to be on these premises before the first child was received. I have been pondering over those bygone days! What trials and mountainous difficulties obstructed the path of those who bravely ventured into these lands to set the Gospel Ball rolling in the strongholds of Roman Catholicism! But they had heard the cry "Come over and help us." Many questions caused anxiety. Will this plan to turn a Scout Institute into an Orphanage ever succeed? Will Satan's strategy to spoil it all win the battle? Personally I felt that failure would result unless our faithful God and Father clearly revealed His Will—and then caused each one to fall into line with His Divine purpose. Missionary journeys then took me near to the Soviet frontier. One day a policeman, seeing me walking too near to "the land of plenty," demanded my passport, etc. His loaded gun slung over his shoulder appeared very businesslike. We parted with smiles as he saluted the Englishman. I often gazed across the river. The so-called "promised land" had no attractions for me. **Millions of souls on this side were needing the Gospel message.** Hungry hearts near at hand must be fed with the Bread of Life. Day by day one's spirit became burdened for the lost multitudes. The power of the Adversary was very apparent, his diabolical schemes are Universal, and the work of prayer must not be cramped into the mere personal and local needs. I cried to the Lord for a clearer vision—to see from above—to know the mind of the Lord for the entire Russian nation and all who were oppressed by the Devil:—"Lord teach us to pray, and not to faint. Take away all fear of the Foe: he was defeated at the Cross. May we enter by faith into God's universal purposes for prayer in the Name of Jesus."

Later on I returned to this locality. I soon found that the problems had **not** been solved. The black mountains of trouble seemed to blot out the clear shining of the Master's Face.

The weather grew intensely cold. Snow fell heavily. I tramped about in the lonely woods nearby, praying as I exercised my limbs to keep warm. I had not yet discovered a quiet room where we could have prayer undisturbed by callers. So I tramped and tramped—prayed and prayed. Then I got hold of a friend in authority who was responsible for the Orphanage reconstruction work. A man whom I regarded with great esteem, both for his British business qualities and his Bible knowledge—particularly "prevailing Prayer and the secret of Victory." I sought to get him alone and ask "Where can we find a quiet place for prayer, as we must endeavour to discover what is hindering the Hand of God?" To my utter amazement and sorrow, I was grieved to learn that he had lost his power of Intercession. In the words of Billy Bray, **"The bottom of his prayer bucket had been completely knocked out."**

One evening I endeavoured to cheer him up as he sat in front of a fire—shall I say a factory furnace, for the fireplaces here are shut up with heavy iron doors. As he warmed his hands it seemed as if he shivered like a man with one foot already in the grave. Presently he looked up and said: "I've been thinking over matters. The room you asked for is at my disposal in Warsaw. A friend has kindly offered the use of a rest room, but it is at the top of a huge building, far above the traffic, and very QUIET. We can both sleep there if we are prepared to do our own cooking and keep the place in order. What do you say to that? "Splendid!" I responded, with a smile of hope and cheer, "It sounds like an Upper Room, 'far from the madding crowd.'" Within forty-eight hours we were both leading a kind of bachelor life above all disturbances. I enjoyed boiling the eggs, and carving the tinned meat. The "washing-up business" was not quite so romantic as I had imagined. Nevertheless I did my best, and kept singing and praising the Lord because I could not "bottle up" my feelings.

Presently we both **got down to Eternal realities with open Bibles.** We tried to pray, but made no headway. The old Puritans used to say, "We often have stiff battles to get access to the Presence of God." We soon discovered that we were wrestling, not against flesh and blood, but against principalities and powers—the rulers of the darkness.

The problems of the Orphanage were but a mere item in the Satanic programme. They were out to wreck the entire work. My friend tried to pray again and again. Every time he was beaten back like a fireman who is choked by smoke in a burning building. He must put on his head some special apparatus for protection. So **we** had to put on the helmet of Salvation as never before—Eph. vi. 17. Yea, the whole armour of God was necessary **to stand** and withstand against the tremendous forces of evil arrayed against us.

By the Grace of God we stood our ground and defended it in the Authority of our Victorious Lord. To his Glory we can humbly testify—the Lord wrought a Great Victory. I never fully realized the intensity of those prayer-battles until several years afterwards. My friend was speaking about "Aggressive Warfare Prayer" at a Conference, in Swanwick, Derbyshire. Without mentioning my name he wisely and tactfully described the circumstances and the outcome. The audience listened in profound stillness. I bowed my head quietly and felt ashamed that I had not given myself more completely to the work of aggressive prayer. "God helping me," I said, "I will continually ask HIM to make me an Intercessor for the whole Body of Christ." Over ten years have rolled by. Let those who laboured in the beginning not look back with any discouragement at heart. This Orphanage is a splendid testimony to our Heavenly Father's Love and Care. Let me cheer and encourage those early pioneers

Your labour was not in vain in The Lord. Therefore take courage and rejoice.

. . . . . .

My heart longs to see this Orphan Rescue work considerably extended. There should be another Institution nearer to Russia. In Volynia (where we recently took part in a Bible Conference) the Missionaries, who came from far and

(Continued on page 138.)

Trials and Triumphs on the Mission Field

[NOTE: We consider that the tidings from our beloved Missionaries form the most interesting pages of our Magazine. Let us remember continually at the Throne of Grace these devoted workers, while thanking God for the blessing He has so graciously given. The real names and locations of our missionaries in Soviet Russia are not given lest the information should lead to their persecution. The reports are issued over a Scriptural *nom-de-plume*.]

LETTERS FROM SOVIET RUSSIA.

August 24th, 1933.

Dear Sister,

I have to inform you that with my children, I am as previously. Have received your help of 52 roubles, and am so thankful that you are not forsaking us. My illness, under the present circumstances, is incurable. I need to go to some health resort. If we shall be alive we hope to meet S. and Z.

We hope to write to you while on the way to the health resort, or perhaps when we arrive there.

Yours,
S. M. R.

From the Wife of Clement.

We inform you that, by the grace of the Lord, we are alive and watching, serving Him as far as it is possible, looking only to Him, because there is consolation only in Him. All our resources are in Him. Z. is sick after an operation in the throat. Praise the Lord she is getting better. She begins to recover and can speak again. It is all from overwork and tiredness. She had to do much singing in all voices, even bass, to teach others. (She has been with me for twelve years.) In addition to this her nerves and heart are quite out of order, because of the present-day circumstances. She has already been undergoing a water cure for four days, and needs a whole month in order to improve her health, so that I have to do all housekeeping and other outside work all by myself. This cure requires better food, but we have to be satisfied to eat what we have. I have to deny myself and give to her and the children; but we believe the Lord will help us to conquer all these sicknesses. It seems that circumstances are becoming a little better. The harvest is in full swing, but winter is threatening us. I would write more, but it is impossible. Pray for us, as we have needs on all sides. Sickness! And winter is coming! Three daughters have to go to school, but we have nothing with which to clothe them as everything is spent on food. One does not know what to do for the best. The operation and treatment costs 300 roubles, not counting for food; but we trust in the Lord.

August 25th, 1933.

Peace to You, Dear Sister!

Excuse me that I have not answered you for so long. On the 14th we received 20 dollars. Thank you heartily. We are all alive and in health. Father is not yet here. (Translator's remark: He is in exile.)

With hearty greetings. O.

Dear Sister,

I am sending you many hearty thanks for your joyful letter. I believe that **the Almighty God will not leave my prayer without attention, and that you will render help to me and my poor children.** I am waiting in hope that your voice will not be mere sounds, but will in reality bring joy into my dark life, full of hardships.

Inform me, please, the name of the sender of the parcel, because this is required when receiving. I remain in strong faith, waiting on the grace of the Lord. I do not doubt His almightiness.

Forgive me that I cannot write more, because I am so weak and sick.

A. K.

Some Extracts from Letters from Latgalia, Latvia.

Dear Sister in the Lord,

I thank you for your letter and your care of us, and especially I thank you for your counsel. I shall be obedient to the Lord and shall remain here. Why should I go and seek more! My Lord has given me everything in abundance, and therefore I will not tempt Him, nor neglect His love. My heart is full of thanksgiving to Him. He has given me everything—lodging, daily bread and wood.

Brother and Sister B. love me very much, although I am unworthy, but I know the Lord has done this. I thank Him that, in my feebleness, I am able to speak to others about His love, and I am praying that He will send a preacher here.

Dear Sister, I understand now what it means to be in the pains of birth. **How painful it is when one sees so many souls who do not know the Lord, and there are no preachers, and we ourselves are so weak.** This year we have part in His sufferings when we are lying at His feet for hours, with torn hearts, and the Holy Spirit prays with us, with groanings which cannot be uttered. Yes! the pains of birth, but also inexpressible joy and gratitude to the Lord overflows our hearts for these sufferings, praise Him!

On the 28th of last month we were in Zilupe. **There was** a baptismal service, and one brother from our place was also baptized. **Now there are four of us here. Glory to Jesus!** Altogether there were six baptized—this brother and five sisters. The baptismal service was conducted by Brother Tarzier. There was such joy!

Zilupe is 32 kilometres from us. Brother B. lives nine kilometres before Zilupe. His wife and daughter are also believers. We spent the night with them. Everywhere there is joy and love, and tears for the salvation of perishing ones. The one difficulty is the impossibility of earning anything even for the most necessary things—clothing and shoes. It sometimes happens that we cannot earn sufficient to buy soap and matches. If we have hens and they lay eggs, then we earn something; if not it is very hard for us. Our Brother does not know what it is to wear trousers. **He has dyed his underclothing, and so that serves two purposes.** We have very great need of clothing. I would ask you to send to me, dear Sister, if possible, two reels of cotton—black and white—as we have none with which to mend our clothes. Please do not be angry with me.

I went to work for a woman. She promised to pay me, but after working for 1½ weeks, she gave me nothing, not even a box of matches.

On Sundays we travel round proclaiming the love of God, and He is blessing wonderfully. He has especially given the Word to Brother K. He lives two kilometres from here. The members of his family are so loving and friendly with each other, and with us. When he went for baptism, his daughter said, "Papa, pray for us to the Lord, so that He would lead us also in the same way as you are going."

Greetings to all whose names are written in the Book of Life. May the Lord on high bless you!

Your Sister,
D. KIRILOVA.

Extract from Another Letter from the Same Sister.

"I have not been home for a whole week, but, together with Sister S., have been travelling in and around the village D., in a district of 25 kilometres, and **although, dear Sister, we are sometimes cold and hungry, what a joy it is to speak to all about our dear Saviour,** what gratitude to our Redeemer, and what tears of repentance and breaking hearts for the perishing! Yes! Praise the Lord for all!"

From Another Letter.

"As usual, we are having meetings on Sunday in the districts round about, between 5 and 10 kilometres distant. In the village of Tsutsiri there come together about 150. There we have meetings once a month. We are called and invited everywhere, but what can we do, as we are not really preachers, and not young. When we have announced a meeting and the people come together, we have to think what we can give them, and all eyes are turned on the speaker. Oh! How I suffer then, only He above knows about it. But praise the Lord for all. With tears in my eyes I am asking that the Lord will give me a sister who would pray more for perishing people, that they may be awakened. (Ezekiel xxii. 30.) Please pray for me because I am weaker than others, and **we are having large meetings for Russians and others of the Old Faith, and, as I myself am a Russian, I am more required.** Earlier we used to have meetings with the Catholics, but the priests forbade the people to let us into their houses. The Catholic priests say that if a man kills another, they can pray out his soul in two weeks; but if he goes to the Baptists or lets them into his house, he is lost for ever. The Catholics therefore are no longer letting us in. However, in the village of C., we had a meeting with the Catholics, as they already understand that these are lies.

"With the Russians it is easier.

"Greetings to all the Church of God."

"July 18th, 1933.

". . . I have arrived safely. Brother B. lives satisfactorily. He has a cow and sufficient milk, one pig, and three old hens. For bread and potatoes he earns a little in his blacksmith's shop. The chief thing is that their clothing is worn out, so that, although I myself have very little, I have to share it with them.

"The work of the Lord is in great need here. **I have spent three Sundays here, in which we had meetings in the villages.** The people here have a different attitude to the people in Riga to the Word of God. You can imagine what kind of preachers we are, but the people are asking us, 'Please come again next Sunday, and also from other villages they are asking, 'Please come to us next week.' If we go to a village on one Sunday, then we can go again only on the fourth or fifth Sunday after. Such need is there for Evangelists! Between fifty and a hundred people come together, and that in the busy haymaking time. **In a district of 30-40 kilometres there are no other preachers.** On August 6th there will be a baptismal service in Dagda, when one from our place will be baptised. To all meetings some distance away we travel by horse and cart. This is all I can tell you briefly about the work of the Lord."

POLISH SECTION.

REPORT FOR JULY, 1933.

(By Mr. V. Husaruk, Missions Inspector for Poland.)

July and August are the summer months, and therefore the spiritual work was not as successful as at other times, because of the work in the fields; but, nevertheless, in many places there were baptismal services, which show that people were converted and confessed Christ during this period.

The work at Mankievichie is progressing very well, owing to our Missionaries from different places who were there learning the Polish language.* Many of them took part in evangelistic meetings in surrounding localities.

[*Our Missionaries are Russians and minister chiefly to Russians and Russian-speaking folk in Eastern Poland, which was part of Russia proper until 1918. But obviously to speak Polish correctly adds to their efficiency and extends the scope of their ministry.—ED.]

The local authorities of Hrubieshow have forbidden us to hold our meetings there as there was no proper place for the gatherings. We are trying to find suitable accommodation.

Our two orphans have done a great deal for the Lord in the district of Pruzana by their consistent conduct and by singing spiritual hymns at every meeting.

During my vacation I have visited one Voyevodship which refused to register our believers. We shall notify the higher authorities about this.

I have also visited and ministered too in some churches.

Praise the Lord for all His blessings.

[In spite of its being the height of the summer season, and his vacation period, I gladly note that the Polish superintendent held twelve meetings, carried out six provincial and two orphanage inspections, paid three other visits, and, apart from walking, journeyed, per rail or on horseback, 1,172 kilometres during July. I wonder how many British or American pastors or mission superintendents would regard this as a holiday, or "being on vacation"?—ED.]

Reports of the Activities of Our Missionaries in Poland for July, 1933.

26 Converts "Buried with him in Baptism."

MR. D. BOLSUNOVSKY reports:

This time I am glad to tell you about a joy we had the 9th of July. This is in connection with the **baptismal service** we had **at Stanislavov.** In the morning many believers and unbelievers came from different surrounding villages. We took the wagons, and with the horses we went to the river, about 6 kilometres from our station. There we found a great number of people. It was a good opportunity to preach the Gospel. Mr. Sobolev spoke Polish. After a short word of edification to the candidates, I entered the water, and 26 converted souls were baptized.

After that we had a special meeting for the listeners, but the devil tried to hinder us: they organized a band of music, and when we continued our meeting they tried to play near us in order to take all our audience. After a short prayer our meeting was dismissed. Praise God for the victory!

"When thou passeth through the floods they shall not overwhelm thee."

MR. IGN. HUSARUK reports:

Some of my visitings were not very successful last month, as there was much water everywhere because of rain almost every day. With Mr. Kaplun and with the others we walked always barefooted, carrying our shoes with the books in our hands. One man told us that he will take his wagon with a horse, and will help us in our travellings. Our course, we were glad to hear that, and continued our journey very comfortably. A short time later our way led us through the valley which was inundated, so we were obliged to cross that lake, and it wasn't so easy to do it. We rode about one kilometre, and it became almost impossible to continue the way, as the water was so deep that we were obliged to stand up on the wagon, and our feet were covered with the water; all the wagon, with its contents also, was covered with the water. Although the circumstances were not very agreeable,

yet we had joy in the Lord's service. After a bad journey we had a good meeting and felt much spiritual blessing.

We had also a baptismal service. Many believers came from different places, walking many kilometres on foot, although the way was terrible everywhere.

"We do hear them speak in our tongues the wonderful works of God."

MR. J. SHATURA reports:

By the Grace of God I am at Mankievichie, taking the six weeks' Polish language course. I am so glad and thankful to the Lord for the opportunity, as the knowledge of this language is of great importance to me.

Beside the daily lessons, we have also our morning and evening devotional time, at which we read the Word of God in Polish.

Evangelistic meetings at Stolin bring us a great joy, and we hope that in future the Lord will send there a great revival. We must pray for this town and its inhabitants.

"Baptizing in . . . because there was much water there."

MR. E. SAMOUKIN reports:

After several days of raining there was much water in our district, as all the rivers and the little lakes have overflowed. Although the weather was not nice, **yet we have decided to have a baptismal service.** When we came to the lake, we were surprised to see **a great multitude, about 2,500 persons,** waiting for us, in order to see the baptism. From one side our hearts were full of joy for the opportunity to preach the Gospel to such a crowd of people, but from the other side we were sorry, as many of them didn't like the believers, neither the Gospel, and tried to annoy us. When Mr. Voloshchuk entered the water, there were thrown a few stones from the crowd, but God preserved His servant, so that he was not hit.

Another baptismal service we had at Hwozdovie. This time the weather was wonderful. With a great crowd of people we went to a river, about two miles from our village. There were two policemen to keep order, but they had nothing to do as everyone listened to the Word of God very attentively. There were baptized seven converted souls.

"So many of us as were baptized into Jesus Christ were baptized into His death."

MR. A. KLIMENKO.

The 12th of July **we had a baptismal service,** when I baptized eleven souls At 10 o'clock in the morning we came to a lake where more than 100 persons were waiting for us. Mr. A. Rudyk and myself read the Word of God and preached the Gospel. After that, with the eleven persons, I entered the water and all of them were baptized. On our way back home, I was met by the wife of one of the baptized brethren. She wanted to beat me, asking who gave me the right to baptize her husband? But she couldn't do anything but stand at the gates from noon to 8 p.m., crying and scolding all the believers and her husband. I have never seen such a cruel woman as this one. Someone told me afterwards that this woman beat her husband when he came home.

"Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father . . ."

MR. J. SEMENYNA.

The 16th of July we had a wonderful baptismal service. Many believers came from different places, singing spiritual hymns, and glorifying the Lord for the newly converted four brethren and eight sisters who were baptized.

After the baptism we had a special prayer and instructional meeting for the baptized and a communion service.

"We also should walk in newness of life."

MR. A. TIMOSHENKO.

The 23rd of July we had a baptismal service at Mankievichie. Fifteen new persons were baptized and received into the Church. At the river three brethren preached the Word of God to the several hundreds of people assembled. I read the Word of God from Rom. vi., and spoke about the death of our old man, and of the resurrection and life of the new man in Christ Jesus.

After the baptism we had a communion service. Praise God for all His blessings.

[It seems somewhat belated to publish July-August reports in this issue. But the 25 years' review was issued as for September, while the October number went to press and was posted to overseas addresses before my departure for the Field on September 18th. The copy for this issue also had to be in the printers' hands prior to that date.—ED.]

The World-Wide Application of the Gospel.

Final Sermon at "Slavanka, 1933."
By Pastor ERIC FLEISCHMANN.

We are all familiar with texts such as these:—

John iii. 16: "For God so loved **the world** that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

John iii. 17: "For God sent not His Son into **the world** to condemn **the world,** but that **the world** through Him might be saved."

John i. 29: John the Baptist, seeing God's Son coming to him, pronounces: "Behold the Lamb of God, which taketh away the sin of **the world.**"

1 John iv. 14: "And we have seen and do testify that the Father sent the Son to be the Saviour of **the world.**"

Mark xvi. 15: For this reason the departing Lord gives the last commission to His disciples, saying: "Go ye into **all the world,** and preach the Gospel to every creature."

From these it is clearly seen that God meant the Gospel of forgiving grace to be for **the whole world.** But my subject **is not the destination** of the Gospel, **but the world-wide application of the Gospel.**

It is not without purpose that the Holy Spirit of God, moving the beloved physician Luke to write the history of the first days of the Christian era, has given to us the conversion story of three men in three successive chapters of the Acts of the Apostles. In chapters 8, 9, 10 we have the detailed description of how they found Christ their Saviour. They are: (1) **The Eunuch** from Ethiopia (chap. viii); (2) **Saul** of Tarsus (chap. ix.); (3) **Cornelius** the centurion (chap. x.). These three men are representatives of the whole human race, and their conversion is an evidence of the world-wide application of the Gospel.

Let us consider the three men with reference to (I.) their personality; (II.) their experience; and (III.) their subsequent career.

I.—THEIR PERSONALITY.

They are representatives of the whole of mankind for three reasons:—

(1) They belong to the **three Races** of mankind. The

(*Continued on page 147*)

OUR PICTURE PAGE.

BIBLE COURSE IN PRUZANY, POLAND.
Held from May 1st to June 2nd, 1933.
This Bible Course was organized by the R.M.S.

1. M. Gitlin, the leader of the Course.
2. J Puchowsky, missionary in Pruzany.
(No. 3-No. 7. Missionaries of the R.M.S.)
3. D. Shelpuk.
4. S Nichik.
5. A. Prohaska.
6. A. Andrusevitch
7. J. Halaburda.
8. Miss A. M. Ubbink.
9 & 10. Two young missionaries, of whom one, J. Kaplich, walked more than 400, and the other—A. Fiediszyn Barabsz — walked 452 km., in order to attend the Bible Course.

COLPORTEURS leaving the Field Headquarters, Riga.
Pastor W. Fetler in doorway.

THE FETLER FAMILY ORCHESTRA.
Rev. W. and Mrs. Fetler in background.

SLAVANKA.
A few of the friends at "Slavanka, 1933."

[*Photo by E. M. Short, Cross Roads, Southbourne.*

1. Mr. F. Young (Honorary Host).
2. Miss Bultitude (Cashier)
3. Miss Wynne V. Saunders (Deputation Secretary, Women's Auxiliary).
4. Miss G. Lewis (Organising Secretary).
5. Mrs. Burnell (Australia's Representative).
6. Rev. T. I. Stockley, D.D.
7. Rev. E. Fleischmann (Missions Inspector).
8. Miss M. Phillips (Saints in Need).
9. Mr. C. Phillips (Associate Director and Treasurer-in-Chief).
10. Rev F. J. Miles (General Secretary).
11. Rev. W. E. Woodhaws Denham, M.A.
12. Mrs. Miles (President, Women's Auxiliary).
13. Miss Anna Penievsky (former maid to Madame Tchertkoff).

THE RUSSIAN MISSIONARY SOCIETY, Inc., conducts the oldest evangelical mission work among Russians and others. Its present **sphere of activities** includes Soviet Russia, Ukrainia, Manchukuo, China, Latvia, Lithuania, Esthonia, Poland, Germany, Rumania, Bulgaria, France, Switzerland, and South America.

Its **publications** include
"GOSTJ" (Russian.)
"KRISTIGS VESTNESIS" (Latvian).
"DER MISSIONSFREUND" (German).
"ZENDINGS ECHO" (Dutch).
"L'ECHO DES MISSIONS" (French).

The General Secretary of the International Council and Financial Board is the Rev. F. J. Miles D.S.O., O.B.E., V.D., who can be addressed at the British Headquarters, 43 Newington Butts, London, S.E.11.

OUR "PERSONALLY CONDUCTED" MONTHLY TOUR.

Please enter in your diary for **Monday, the 13th November, the Autumnal Gathering of the R.M.S.,** to be held at the Walworth Road Baptist Church, which has been kindly loaned for the occasion. In view of the fact that Mr. Phillips and I will be out on the field until late in October, it has been decided to postpone the Day of Prayer and to combine the two events. We shall (D.V.) meet for prayer in the Upper Room of No. 43 at four o'clock in the afternoon, when **Mrs. Spencer-Johnson** will be speaking to us, while at the evening gathering, **Mr. Spencer-Johnson** will deliver an address. As these friends have just returned from an extended visit to the Russian field, their first-hand reports should be interesting, illuminating and inspiring. Remembering that our dear friend and councillor, **Dr. John Wilson, M.B.E.,** came late on the programme at the May meeting and was cramped for want of time, we have asked him to be the first speaker at the evening gathering.

Let us all pray that this Autumnal Gathering may rival the success of the May meeting, and will all our London friends see to it that, if at all possible, they are present and that they bring their friends.

* * * * *

My readers will rejoice in any and every effort that is made for the relief of the dire distress within Soviet Borders. I do not think my British readers will regard the German race as being emotional and easily swept off their feet—most of us regard them as somewhat stolid and phlegmatic. It is, therefore, very significant that the nation as a whole was so moved by the information constantly coming to hand of the sufferings of believers in "the Land of Paradise," and particularly of those members of their own race in the German Republic in the Volga Basin, that they made a special National Appeal, such as we Britishers would call a "Flag Day," and raised 500,000 Rm. marks for the purpose. What an example of a nation in difficulties itself seeking to serve peoples who are suffering still more!

* * * * *

Our meeting at the Keswick Convention this year was a great success, both in point of numbers and in interest. Our beloved Treasurer-in-Chief occupied the chair, and was supported and assisted by the Rev. Arthur Payne, who said a word or two concerning his work amongst the Jews in Palestine and its relationship to our own ministry among the Russian Jews.

Both Miss Nelly ('Melanie') Fetler, whom it was our privilege to have to speak at the gathering on her way from the European to the North-American continent, and Brother Jacob Vagar, who for so long lived on the London premises during his student period, acquitted themselves well.

I have again secured the same premises for next year's Convention, if the Lord tarries.

* * * * *

I want to draw especial attention to the Calendars which we are issuing for next year. **These are beautiful British productions,** the front cover having a most artistic picture, **"The Forbidden Book,"** by a celebrated Dutch artist, the mellow tints of the colour printing being excellent. The Scriptural pictures and portions month by month, and the references to our own work, are helpful and interesting. There is not only a text for every day, but a scheme whereby the Bible can be read through completely during the twelve months.

Last year we sold out our stock of Calendars and had to procure others for friends whose orders came in late. There were those who desired to purchase a number of copies in order to distribute them to members of Women's Meetings, Bible Classes, etc., and we could not supply the need. This year our friends will be well advised to order early: "a word to the wise is sufficient."

* * * * *

The articles by "Erastus" which have appeared in our columns from month to month, together with some additional letters and articles (including how the writer and his family escaped from the clutches of the Chungchooses on the borders of Manchukuo), have now been published in booklet form with a coloured cover, at the very low price of 6d. post free. The title is **"Solovky, the Living Cemetery."** This is a vital and vigorous account of actual life in, and escape from, the "Russian White Hell."

* * * * *

Our readers will be pleased to learn that Pastor and Mrs. William Fetler's eldest son, **Daniel, has passed most satisfactorily his final examination in the Riga High School.** This greatly delights his parents, to whom he is a great comfort. Daniel—who is the leader of the family orchestra and of the children's choir at Riga—writes to me in very fine spirit, as follows:

"Dear Mr. Miles,

"With all my heart I thank you for your hearty congratulations for my finishing the High School in Riga. It was indeed a great joy to me and my parents that the examinations were finished successfully. I am very thankful to father and mother for their loving kindness all these years, and I will do my best to show them my gratitude.

"My one and only prayer is that all my life should be an instrument in the hands of the Lord, and I believe He will use me in one way or other, if not more than polishing boots for the servant of God in the pulpit."

* * * * *

At the time of writing, **Pastor W. Fetler** is again visiting the Missions Stations in Poland. He is **accompanying the Rev. Mr. Ockenga,** the Presbyterian minister of the Washington D.C., U.S.A., who is visiting the Field. From preliminary and intermittent reports to hand, it is evident that these brethren are meeting wtih the same success in splendid spiritual blessing as characterised the previous journey, of which Brother Husarak, our Missions Inspector, writes in this issue, concerning a part of which (the Missionary Mission in Stolyn) a full-length report from the pen of Pastor W. Fetler appeared in the pages of "The Christian."

* * * * *

Engagements of the Treasurer and Secretary. Mr. Phillips and I, after careful and prayerful consideration, have arranged to visit Poland at the end of September. I shall probably be leaving London on September 18th, first **visiting Holland and Germany,** then proceeding to **Riga,** where Mr. Phillips (who cannot leave so early as he has an engagement with the Bible Testimony Fellowship at Edinburgh), **will join** me.

We are (D..V.) to spend the whole of the week commencing Sunday, September 24th, in Latvia, proceeding as far as **Zilupe, on the Latgalion-U.S.S.R. Border,** exchanging the Salvation Temple and Golgotha Church, in Riga on the 24th for the opening of the Daugavpils Church on Sunday, October 1st, thence proceeding to **the Polish Field,** where we expect to remain visiting stations, meeting the misisonaries, addressing them in convention, etc., until Thursday, October 12th, when we leave for London for engagements on the Saturday and in time for me to conduct three Sunday School anniversary services at Lewisham on Sunday, October 15th.

From that time on my diary is fairly full. I am to lecture on Russia at **Pinner** on the 17th, at **West Wickham,** Kent, on the 18th, preach at **Barking** on the 22nd, attend meetings in **Conway, North Wales**, from the 24th to 27th, leave for Scotland on the 28th and preach in **Charlotte Chapel, Edinburgh** (our friend Dr. Graham Scroggie's church), on Sundays, October 29th, and November 5th, with a full programme of meetings every day of the week between, lecturing on Russia at Charlotte Chapel on Monday, November 6th.

I return to London to speak at **Croydon** on November 8th, at **Wycliffe College** on the 9th, at **Yiewsley** on the 10th, at **Highbury Vale** on the 11th and 12th, at **Nottingham** on the 15th, at **Down Lodge** on the 19th, **Seven Kings** on the 20th, **Leigh-on-Sea** on the 22nd, **Haslingden (Lancs)** on the 25th and 26th, and other Lancashire fixtures on following days; at **Bedford,** in the afternoon and evening of the 30th; then proceeding to **Cullompton**, in Devon, on December 2nd, for three days, and staying in the South-Western counties for the next two Sundays, on the 10th occupying the pulpit of the Baptist Church at **Exmouth**, and on the 17th that of the Baptist Church at **Paignton,** with the weekdays between scattered over different townships in Devonshire, with two meetings at the Church of Christ, Above-Bar, **Southampton.**

We shall be glad to have the co-operation of all our readers as **"partners together in prayer,"** and the sympathetic consideraton of correspondents and others who will realize that it is not easy to reply to correspondents by return of post—as I aim at doing when at the office—nor to edit the magazine while travelling from town to town.

* * * * *

The 1934 Calendar, advertised on the front page of this issue, has already proved a signal success. "Slavanka" is very early in the year for friends to purchase calendars for the next year, yet the artistic beauty and practical usefulness of our new calendar made such an insistent appeal to those who gathered at the Convention, that we sold out our stock and had to send to London for a second supply. "A word to the wise is sufficient."

I hope to commence the publication in next issue of **"A Short History of the Dom Evangelia in Petrograd,"** which will be of great interest to our readers.

* * * * *

May I draw **special attention** to the letter from the Rev. H. J. Ockenga on page 146. Our friend left his tour of our Russian Mission Stations in Poland in order to proceed to the U.S.S.R. On his return to Riga, he at once sent me **this unbiased statement of an independent observer.** From another source at the same time I learned that **of twelve Baptist churches in the capital city of Moscow, only one is now permitted to function,** and conducts three meetings per week in a room above the meeting place **of a Russian church.** No Baptist church building remains in church possession or is available for use.

* * * * *

Our Australian readers will find inserted within this number the usual **Christmas Dinner Envelope,** while other friends will receive the same in the December issue. However difficult things may be with us, and however dire the depression that affects us, our circumstances are infinitely better than those of the multitudes to whom we minister in general; and, in particular, in no single case comparable to the severity of the sufferings sustained and sacrifices made by our brethren and sisters in Russia who are "persecuted for righteousness' sake."

We should regard it as a priceless privilege, in the spirit of Christmas, to "send portions to them for whom nothing has been prepared."

* * * * *

Our good friend, the Rev. F. W. Pitt, has issued a volume of his greatly-appreciated poems, which many who have read them in various religious journals will be glad to have in this more permanent form. The title, **"The Human Touch."** is both apt and appropriate. Beginning with the beginnings, "The First Man, Woman, Baby, Marriage, Death, etc., it uses the whole gamut of human experience to provide music for the mind, harmony for the heart, exhilaration for the emotions and spiritual sustenance for the soul. While covering the whole range of human life, the book ever seeks "the utmost for the highest." It has its appeal for all types of mentality, and is worth far more than the modest 2s. 6d. (plus postage) charged for the cloth-bound volume.

D. J. Miles.

SUBSCRIPTION FORM.

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FORM OF BEQUEST TO THE RUSSIAN MISSIONARY SOCIETY, INC.

I give and bequeath to the Russian Missionary Society, Inc., (Pastor William Fetler, Founder) the sum of . . . . . pounds sterling, or . . . . . dollars, to be used for the purpose of the said Society, and to be paid by my Executors to the Treasurer of the Society, whose receipt shall be a sufficient discharge of the same.

A FULL LIST OF ADDRESSES to which contributions or correspondence should be sent is printed on the back of this form.

[*Tear off at dotted line.*

Letter from Rev. H. J. OCKENGA, D.D., of Point Breeze Presbyterian Church, Pittsburg, Pa., U.S.A., concerning "THINGS AS THEY ARE" in U.S.S.R.

Dear Sir,—

I am just out of Russia. In view of the fact that journalists are restricted in their reports from Moscow, I shall venture some observations which may be used by you.

Russia is highly armed. Soldiers abound, and each possesses the best of equipment. Every Russian must spend one or two years in the army, according to his educational accomplishments. Besides this there are thousands of Komsomols from the Young Communists' League who are armed. I witnessed the review by Stalin of about 25,000 of these perfect soldiers on September 1st, in the Red Square. This number of youths, from sixteen to twenty-four years of age, were from Moscow only. These are not listed as members of the Red Army. When asked about the number of airplanes in the Red Army, a Soviet official answered, "It is no secret from America, but it is not for publication."

One is watched very carefully, lest he should wander too close to some factories intent on making munitions. The Russian defence is sufficient to repel any attack upon her borders, and quite capable of a keen offence.

Russia is on her feet. Heavy industry is working. Dniepropetrovsk is a steel city quite similar to Pittsburg. Dnieproges manufactures more power than Niagara. Stalingrad tractor works produce 50,000 tractors a year. Amo Automobile Works place 60,000 cars and motor trucks on the Russian market every year. Now that rubber factories, power plants, steel works, metallurgical institutes exist, the powers of Russia are turning their attention to light industry such as textiles and shoes. Already a distinct improvement has been felt in the cities.

Thousands of gigantic buildings are rising all over the country. Palaces of industry, new cities of apartment buildings, theatres, clubs, stores, and miscellaneous erections. Every foreigner is amazed at the amount of construction. Even hotels and subways are being rushed to completion.

There is work for everybody in Russia. All work is in the hands of the Government. Those who work get food and lodging cards. Those who do not, starve. **Starvation has not been blotted out.** I received authoritative information that thousands are dying of starvation, even though this year's crop was the greatest in history for Russia. Starvation is necessitated by mistakes in Soviet planning, by an export of too much grain for credit on the foreign market, and by a wilful liquidation of certain classes. **One case of a man eating his mother was reported to me by a party concerned,** and took place only four weeks ago. Where the ruthless struggle against remnants of capitalism goes on, terrible suffering ensues.

The church is practically illegal, though officially it is tolerated. **Nine-tenths of the churches are closed,** many of them are now anti-religious museums. When a pastor has any measure of success he is banished to Siberia. Many Christians are accused of counter-revolution and are shot. I worshipped in one crowded Protestant church, and was told many harrowing things by Russian Christians.

The Soviet claims to have liquidated prostitution through its prophylactoriums. In Moscow only 300 of the 20,000 prostitutes still remain. The rest have been cured and sent to work in the factories. Instead of legalised prostitution, the Soviet has transferred it to the family. One may be married for 50 cents and divorced for the same. **Marriages need not be registered, and consequently many are married for only a short time.** Fifty per cent of the marriages end in divorce. **A man sometimes changes wives with his jobs if the wife also is working.** The curve of venereal disease among the married people is rising. No children are illegitimate.

Russia is making a great attempt to conquer her illiteracy. About 18 million children are in public schools. Classes are connected with factories, prisoners must become literate, and every citizen is urged, and in many cases compelled, to study. This at least is a great advance.

The communal farms are increasing in number, and are quite effective in producing results. Individual farm owners are forced by the system to abandon their individual efforts and join collectives, communals, or State farms. On these farms modern machinery is at their disposal, and advanced methods are used. This accounts for the great harvest of this year.

Stadiums, parks of culture and rest, opera, ballet, drama and cinema are all at the disposal of the workers. They are meens of propaganda for the Soviet Government. The young Communists are great supporters of the Soviet regime. The older people are intimidated by fear and force.

Communism is now a world power; and must be reckoned with in the next few years. If Russia has five more years of peace she will be the greatest argument for a world revolution in existence. Now it matters little to these builders of Socialism if millions perish by the way.

Sincerely,
H. J. OCKENGA.
Pastor of the Point Breeze Presbyterian Church,
Pittsburg, Pa.

The Russian Missionary Society, Inc.

GREAT BRITAIN ...	43 Newington Butts, LONDON, S.E.11 (C. Phillips, Esq., F.R.G.S., Treas.-in-Chief).
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LATVIA	Post Box 679, RIGA (Mr. J. Vetcherok, Treasurer).

THE WORLD-WIDE APPLICATION OF THE GOSPEL.

(*Continued from page 142*)

human race, according to Scripture, descends from the three sons of Noah, forming three cardinal branches for all other racial divisions of mankind. Thus: (a) **The Eunuch** from Ethiopia belongs to the race of **Hamites,** being one of the family of Cush. According to the speech of the different tribes of the Hamites, they are divided into three families: (i.) The Egyptian, (ii.) the Libyan, and (iii.) the Ethiopian, the latter being identical with Cush. (b) **Saul of Tarsus,** as a descendant of the sons of Abraham, belongs to **the Semitic** race, of which Shem was the progenitor. (c) **Cornelius of Caesarea,** being a Roman belongs to the Indo-Germanic race or **the Japhetites.**

(2) The three are representatives of **three classes:** (a) **The Eunuch** comes from **the business world.** He was not the man in the street, but, by the ability of his practical mind, he was trusted by the Queen of Candace to be her Chancellor of the Exchequer. His symbol of life was **money.** (b) **Saul** comes from the **scientific world.** He was the man with the philosophical mind, having reached a high standard of learning, which expressed itself in a splendid **style in writing, a thoroughness in subject matter** and a **logical construction of argument.** His symbol of life was **the book.** (c) **Cornelius** comes from a quite different sphere of life—from **the military world.** He cared for money only so far as to get his wages paid, and as for books, most probably only so much as to write his reports to the Procurator of Judea. He was the man foreign to speculations and philosophy, but used to action, discipline and obedience. His life's symbol was **the sword.**

(3) In the third place the three were followers of three different **world religions.** (a) The first was a kind of a **pantheist,** although not quite in the same sense as the new platonists or the Roman Seneca, but he was brought up in a kind of **natural religion.** He was taught to revere certain animals as sacred—i.e., the calf, the crocodile and the cat. For this reason most of his people's gods had animal heads. Or they were representing the forces of Nature and the Celestial bodies—the sun, moon and stars. His people had no God besides the one revealed in Nature. (b) Reversing now the order, we take Cornelius before Saul. He was **a polytheist.** His gods were personifications of man's virtues such as love, wisdom, physical strength, courage, and so forth. God to him was the perfect Man (in the sense that Nietzsche taught). (c) The third one was a **monotheist.** His conception of God was the highest existing. God to him was not Nature, neither the perfect, virtuous, human-like being, but a moral, spiritual, supernatural being, perfectly good, holy, absolutely righteous, omnipotent and omnipresent, to whom the whole moral creation is responsible. Thus we see before us the whole mankind represented in its **racial, social** and **religious** variety.

II.—THEIR EXPERIENCE.

When we come to consider the three men's **Experience** we find that, in spite of the variety of their personality, there is a unity in their experience, for they had (i.) the same **deep disappointment in what they possessed;** (ii.) the same **earnest longing for what they wanted;** and the same **full satisfaction by finding what they needed.**

1. Their disappointment was neither of a racial nor of a social character, but of a **religious** nature. We find the marks of their disappointment in the following facts: (a) **The Eunuch** was coming to Jerusalem searching for a better revelation of God and a better way of serving Him. He did not come for pleasure or business or for the furtherance of his education, but wholly in order to worship the God of the Jews. But even there in the holy city of old he did not find the God he needed. The way to God, whose sanctuary was in Jerusalem, was limited by birthrights and racial advantages. On the threshold to the inner court of the temple he was stopped by reading an inscription on a tablet hanging on the post of the gates: "No stranger is admitted. He who passes these gates is himself responsible if he meets with death." And yet there have been many outside the temple in Jerusalem who were worthier to bear the holy vessels for worship than most of those who by their birthright were performing sacred functions inside the sanctuary. He could never have approached Him for Whom his soul was thirsting! Disappointed as never before, he turned his face from Jerusalem towards the desert mountains of his homeland. (b) **Cornelius** did not go to his father's temple, neither would he worship his mother's gods; he closed his door in his plain soldier's house behind himself, and there in perfect quietude he meditated about God, Who as yet was unknown to him. By meditating about God he began to worship Him in spirit without a sacred form or learned prayers. By worshipping God in this way he felt himself strangely moved, realizing his utter unworthiness and even guiltiness. So he began to make good for the wrong he had done in the time of a cruel and merciless overthrow of the land in which he lived. We read that he used to give alms. To whom? Widows and orphans deprived of their citizen rights were numerous in Samaria and Judea, and they were like sheep without a shepherd. They had lost their bread-winners during the continuous wars for national liberty and freedom against the Romans; and the sword of Cornelius was defiled by the innocent blood of many an heroic defender of the homeland. Cornelius tried to make good. He felt most of all his own sinfulness, and yet, finding pity over the poor, he himself could not find mercy nor grace with the gods of his fathers. He realized the truth of Sophocles, who said: "It is common for all men to sin." Yet all the wisdom of the ancient philosophers only discovered man's depravity, but no remedy for it. (c) But the most tragic disappointment leading to uttermost despair was the experience of **Saul the Pharisee.** He knew that God was holy, and that He demanded the holy life of a righteous man. Saul, examining the life and the character of the spiritual leaders of his days, found, to his amazement, a great contradiction between the doctrine they professed and the life they exhibited. He made up his mind to become the righteous man among the members of a pious sect, trying to be indeed a sanctified personality in the midst those who pretended to be such. And Saul had an exceptional religious ability, for he succeeded in becoming perfectly blameless with regard to the moral law of his people (Phil. iii. 6b). Yet he found out the difference between the spiritual attainment of his mind and the sinful nature of his heart. He acknowledged the righteous claim of the law, and delighted in meditating upon their precepts, but when he had to follow their instructions and work them out in practice, he felt his nature to be in opposition to them. He had to mobilise all his moral forces and to concentrate his whole self-control in order to subdue the enemy within himself and to achieve satisfactory results in conduct. He found that he could perform good works, but he was not good himself. His soul was torn into two camps, and two forces were warring within his inner being. What appeared to be perfect to the outsiders was not perfect at all, because his righteousness was not the natural outflow of a holy inner man. Passing a death sentence upon his own self, he breaks down in uttermost despair and helplessness. "O wretched man that I am! who shall deliver me from this body of death?"

(*Concluded on page 150*).

THE SAVIOUR OR THE SOVIET?

"Son of Man, set thy face toward Gog, of the land of Magog, the Prince of Rosh (i.e. Russia), Meshech (Moscow), and Tubal (Tobolsk)."—*Ezekiel 38, ii. R.V.**

We have no quarrel with the Russian races: we do not participate in their politics: we seek to preach the Gospel to those who are setting themselves against God, and to succour spiritually and materially those who under the anti-God and anti-religious powers are being "persecuted for righteousness' sake."

Russia is vast geographically. It is the largest country in the world, it covers one-sixth of the earth's surface; its population is great numerically, for 165 millions live within Soviet borders; its races are wonderfully varied, for 169 different peoples are included in this grand total, forming the largest white population in the world. There are over 20 millions in addition living in what was till 1918 Russian territory, but now comprises the Border States, namely, Finland, Esthonia, Lithuania, Latvia, Eastern Poland, Bessarabia, etc. And, again, there are millions of Russian emigrées settled in communities throughout Europe, and Russian emigrants throughout the world. No other white race offers so great and wonderful opportunity for evangelistic enterprise.

But God has, and as His followers, we have a

Controversy with the Soviets,

and we are necessarily opposed to the internal plan and external propaganda of the Bolsheviks.

Why?

Because the Russian Government and its allied Soviets (*e.g.*, there are thirteen Soviet-controlled provinces in China covering 300,000 square miles, and containing a population of ninety millions) have inaugurated a **definite and determined anti-God and anti-religious movement.** Without comment, let the facts stand.

Since May, 1929, the Bible has been banned from Soviet Russia; it is illegal for a Russian to possess a copy.

It is a criminal offence to gather three young people under the age of eighteen and teach them religion.

No minister or evangelist, editor of a religious pamphlet, or tradesman dealing in any religious article, can have a bread ticket.

Thousands of churches have been closed, and hosts of religious workers imprisoned, exiled or killed. The Archbishop Seraphim of Karkoff told the present writer, as far back as 1930, that of the 7,000 churches under his administration in the Ukraine, 3,000 had already been closed, while of the remaining 4,000 from 25 to 40 per cent, varying according to district, were without priests. Originally (the first Soviet decree against religion was issued in January, 1918) the Anti-Religious Movement was directed only against the Greek Orthodox—*i.e.*, the Russian State Church. But since the law passed on April 8th, 1929, "No longer is the Russian Orthodox faith to be the sole object of their attacks. Now Baptists, Evangelicals, all Christians as well as Jews, are to come within the scope of the struggle."

But commencing on 15th May, 1932, the Supreme Soviet of U.S.S.R. inaugurated a new

Five-Year Plan of Atheism.

The Soviet Government usually arranges wide publicity for its decrees but with the exception of "The Advance Guard of Youth" (the organ of the Pan-Unionist Commission Extraordinary for the Fight Against Religion), the decree was not published in full in the Soviet Press.

In five parts, corresponding to the five years of the plan, containing 118 articles, the decree ordains that:

During the First Year legislative measures shall be taken in order to close all religious schools and academies and Catholic seminaries, and to bring to an absolute end all teaching of theology. All members of religious orders shall be deprived of food cards.

During the Second Year the closing of all places of worship is to be organized, so that "from 1st May, 1937, there shall not remain a single house of prayer in Soviet territory. The very concept of 'God' will be expelled from the Soviet Union as a survival of the Middle Ages which has served as an instrument to oppress the working classes. . . ." By intense purging, it is anticipated that all Soviet institutions will be so 'purified' by October, 1933, that not a single person holding religious beliefs will be employed therein. Any preparation of objects used in religious worship will be severely punished, and the printing of any religious books or brochures is rigorously forbidden. Atheistic films will be made—of which over 150 have already been issued.

Please send your order **at once.** For distribution, we will send six copies for one shilling, twenty copies for 2s. 6d. post free.

The

SAVIOUR or the SOVIET?

by

F. J. MILES, D.S.O., O.B.E., V.D.

Author of
"Prophecy, Palestine & The Red Russian Menace,"
"Why was Jesus our File-Leader?",
"The New Testament Traced to its Source,"
"The Miracle of Miracles,"
"Rainbow Radiance," etc.

Editor, **"The Friend of Missions,"**

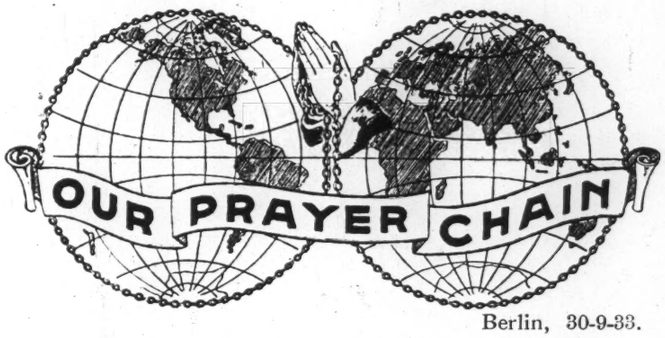
and

General Secretary, The Russian Missionary Society, Inc., 43 Newington Butts, London, S.E.11.

PRICE (post free) **3d.**

* (a) International Standard Bible Encyclopædia, (b) Schofield, (c) Moffatt's Translation, etc. See also Ezek. 39. R.V.

MOTTO: "A Little One shall become a Thousand."
Isa 60: 22



Berlin, 30-9-33.

HUNGER IN SOVIET RUSSIA.

"The situation in the villages on account of the growing famine becomes more and more difficult. In North Caucasus and in the Ukraine the most terrible famine with a tremendous death-rate is raging. Officially, the cause of death is 'stroke,' but in reality people die of complete exhaustion.

"In the 'provided' districts, like Moscow, for instance, the situation is not much better. Even in villages, far away from the railway, one pood of corn (36 lbs.) costs 140 roubles. Peasants cannot pay that. No potatoes. A new wave of homeless children is poured over our country. This time they are not the well-known, impertinent, youthful vagabonds and tramps of the civil war, but sick, exhausted, swollen children, struggling along the railway line, trying to reach a town, but reaching it only very seldom. There is sickness everywhere: spotted fever. Hunger like a dark cloud is hovering over the Russian villages, and death is mowing thousands away."

From Leningrad, the former St. Petersburg, it is said: "The streets are full of beggars, stretching out their hands for a gift to every passer-by. The town is filled with ragged, homeless children, passing the nights in all sorts of nooks. To-day, there are ten thousands of unemployed. On the market one pays 25-30 roubles for a pound of butter. One pound of bad sugar costs 15 roubles, one pound of rye bread 3 roubles, 1 pair of shoes 80-120 roubles, a suit 260-400 roubles. In most cases, employed and non-employed walk about the streets barefooted, in rags and tatters."

"Since months we have no bread. Here also we eat corpses of beasts, mice, rats, crows, snails, frogs, etc. . . . . At the siege of Jerusalem it cannot have been so terrible. The famine of 1921 is nothing, when compared with the happenings of which Russia is witness at present. Whole families die. They remain unburied or get scraped under the ground, because there is no strength for a burial. In H—— and L——, corpses have lain about for a week.

"There are cases where buried people are dug out of their graves in order to eat them. Family fathers seem to have the least resistance in famine times, so they die first. In one family, the wife and the children kneel around the dying father, and as soon as the last breadth has been drawn, they all agree to separate the head from the body in order to bury it, and then eat the body. And they did it.

"Yes, in this country, people sink in despair, because the need also comes over the children of God. And then many doubt Psalm xxxvii. 25. (Lam. i. 11, 12; ii. 12.

"Just now a half-starved beggar-boy has been here, and begged for bread? Oh, no, for a few potato-peelings. But we could not give them. A Russian preacher the other day went to the market and bought a pail of potato-peelings for 10 roubles, and baked cake of them.

"When we cook soup, people come from the street, stand round the stove, and do not move till they get a spoon full."

M. E. B.

MISS NATALIE GRUSHENKOVA IN AUSTRALIA.

Miss Grushenkova arrived in N.S.W. during the month of May. Following a great public welcome in the Chapter House, Sydney, she was kept busy addressing meetings in and around the city.

Wherever she went she was listened to with peculiar interest, and the hearts of her hearers were strangely stirred as she told of the trials and sufferings of her own countrymen.

The interest which has been shown in the visit of our Sister and in the work of our Society have been most encouraging, and the sacrificial gifts of so many of the Lord's children must have greatly gladdened His heart.

Miss Grushenkova was due to leave in September for a tour in Queensland. When these words are read she will probably be in the great Northern State. We hope all our Queensland friends will make a point of hearing her, and that all our readers will continue to act as "partners together in prayer."

SUBJECTS FOR PRAYER.

THANKSGIVING: Psalm xcvii.

SUPPLICATION:

First Week in December (3-9):

May the Lord prepare the hearts of His own for the approaching festive season, that His people might receive of His fullness, grace for grace. May the Church watch diligently for the Lord's coming! Pray specially for the Lord's children in Soviet Russia in their misery and need! John i. 1-18.

Second Week in December (10-16):

With the joy of expectancy the children in our orphanage in Constancin eagerly are looking forward to Christmas. Let us pray that they might not be disappointed. Remember also the needy children everywhere that the love of God may come visibly into their poor lives. Think of the children in Soviet Russia! John ii. 1-10.

Third Week in December (17-23):

"Lo, I am with you alway, even unto the end of the world," we would like to say to all our dear missionaries. May the Lord supply them during this Christmas season with a double measure of His strength and power. Let us intercede for a blessed Christmas time for them! May the Lord supply them and theirs, with everything they need. May He grant to all, especially those in deepest solitude and loneliness, some bright Christmas cheer. Titus ii. 11-14.

Fourth Week in December (24-31):

May it be our prayer during Christmas week, that many eyes may see the world's Saviour, wherever the Gospel is being preached, at home, or among the heathen, that men would bring their sorrows and burdens to the feet of the great Saviour, Who alone is able to help. At the close of the year may it be the aim and burning desire of every member of "Our Prayer Chain" to be ready for His glorious appearing and to be changed into His image. Luke ii. 1-20.

GENERAL DAY OF PRAYER
Tuesday, December 5th, 1933.
1 John v.

THE WORLD-WIDE APPLICATION OF THE GOSPEL.

(Concluded from page 147.)

Thus we find these three fine personalities deeply disappointed in their religious traditions and forms and earnestly longing for a delivereance from sin within their very nature.

What joy it is to see them find Jesus Christ as their Saviour and full satisfaction in Him. They heard the message of their sins being forgiven, for Jesus died to set them free. They found Him Who alone could appease their heart's desire and quench the thirst of their starving soul. The manner in which they found salvation is not without significance.

The manner in which they found Christ.

(a) **The Eunuch,** by reading the book of the prophet Isaiah, was **puzzled by a symbol.**

Nothing in the whole book attracted his attention but the Lamb which was slain. He knew of many a sacred animal in his father's religion, but he was puzzled by observing that this Lamb was so unlike the beasts at home, for they demanded sacrifice, whereas this Lamb offered himself; and besides, it was then but a picture of an unknown human personality. He found an entirely different religious conception to what he was used to. Who was the Lamb? And what made Him to be slain? Jesus revealed Himself to be his sacrifice offered by God Himself for a ransom price

The Eunuch believed it and was saved.

(b) **Cornelius** was **startled by a messenger.**

God sent him an angel to point him to the apostle. Cornelius no doubt must have heard of the utterance of Plato: "We shall never know anything definite about God, unless He sends somebody to reveal it to us." The angel could have preached many a good sermon about the majesty and holiness, omnipotence and omniscience of God, but it takes a redeemed soul like Peter to testify of forgiving grace through Jesus Christ which is able to save us all. Cornelius found the blood that does not pollute the soul, but cleanses from all iniquity.

(c) **Saul** was **stopped by the Lord Himself.**

No symbol would have taught him to believe that Jesus was the Son of God, and he would have tried to destroy an angel who would have tried to persuade him that the man on the cursed tree was the God-appointed Messiah. No! The Lord Himself met him by a personal revelation. Saul found the peace that surpasses all knowledge, for it pleased God to reveal His Son in Him (Gal. i. 15, 16). This was the end of the unequal struggle within his soul. From now it was not a God Whom he tried to find and to please, but God the Spirit Himself within him working both to will and to do.

III.—In closing let us review **their subsequent career.**

(1) **The Eunuch,** called by the Ethiopian Church tradition "Indich," is said to have preached the Gospel in Arabia and Ethiopia, and later became a missionary in Ceylon, where he suffered martyrdom according to Sophonius, patriarch of Jerusalem.

(2) **Cornelius** is reported to have built the first Christian church in Caesarea, and later became the Bishop of Scamandria, working many miracles.

(3) We cannot prove the trustworthiness of these reports. The early Church wanted to show that men, having found full satisfaction with the Lord, cannot remain idle in the Kingdom of God. That is most gloriously true of Saul, who became Paul the Apostle, who brought the Gospel to Europe, and was not ashamed of it. He laid down his head on the Vatican square in ancient Rome, the capital of the world-wide culture and statesmanship: thus testifying the Gospel of Jesus Christ to be "the power of God unto salvation to everyone that believeth" (Rom. i. 16).

Charles Haddon Spurgeon, the prince of preachers, said to his friend Taylor shortly before passing away: 'What use are to me now all the modern systems of theology. My theology has become very plain; it consists of four words: 'Jesus died for me.' That's enough for me, brother."

That was enough for Paul and Cornelius and the Eunuch; it is enough for you and me; it is enough for the **whole wide world.**

MORE "SLAVANKA" SPARKS.

"The Christian is encased in the **impregnable steel** of God the Holy Spirit."

* * * * *

"Discipleship is the outward expression of the Christ Who has made an inward impression."

* * * * *

"The language of the disciple as servant to his Lord is: **'Anywhere, any time, anything.'"**

* * * * *

"In the Word of God Atonement is always linked with Advent; where you find **Redemption** there you also find **Return."**

* * * * *

"There is a vast difference between **views** and **visions**—views are on earth, visions are of heaven."

TO AUSTRALIAN READERS.

May I draw the special attention of our **Australian readers** to the fact that it is not desirable for second-hand clothing to be sent in for the use of Russian refugees in need and Saints in Russia except from Great Britain and Northern Ireland. The cost of transport is too great. May I therefore advise friends who have part-worn clothing to dispose of, to sell the same and send the proceeds to the Section Office.

Stewardship Page of the Russian Missionary Society (Inc.)

British Section *Aug., 1933*

GENERAL FUND.

56695	5	0	
96	2	8	
97	5	0	0
99	1	0	0
56712	5	0	
19	7	6	
22	2	6	
23	1	1	0
29	1	0	0
31	1	0	0
33	2	6	
56734	1	0	0
35	10	0	
38	7	6	
56	2	6	
59	2	6	
63	2	6	
68	5	0	
69	2	0	0
73	2	6	
75	2	6	
77	2	0	0
83	10	0	
56824	5	0	
26	4	0	
28	68	17	0
41	10	0	
75	1	0	0
89	1	0	0
56907	5	0	0
27	2	6	
28	1	1	0
48	2	6	
57055	17	2	
	£96	10	4

MISSIONARY FUND.

56693	1	0	0
94	5	0	0
97	10	0	
56700	1	1	0
01	3	0	0
02	1	0	0
56703	10	0	
05	1	0	0
06	10	0	
07	2	0	0
10	5	0	
11	2	6	
13	2	6	
14	1	0	0
15	10	0	
16	8	6	
17	1	0	0
18	2	6	
20	5	6	
25	2	0	
26	1	0	0
27	10	0	
28	10	0	
32	5	0	0
56736	1	0	0
37	17	6	
39	12	6	
40	7	6	
43	1	0	0
44	1	0	0
45	1	1	0
46	7	6	
47	10	0	
48	18	6	
49	5	0	
52	1	0	0
53	17	6	
55	2	1	3
57	10	0	
58	10	0	
60	10	0	
61	2	0	0
56762	5	0	
66	1	0	0
67	2	6	
70	20	0	0
72	1	10	0
74	7	6	
76	2	6	
78	1	0	0
79	3	0	
80	2	6	
81	1	0	0
82	5	0	
84	2	0	0
87	1	0	0
91	1	0	0
92	2	6	
93	10	0	
94	5	0	0

NOTE.—Figures in heavier type refer to anonymous gifts.

56795		5 0
98		10 0
99	5	0 0
56800	5	6 6
01		2 6
02	1	1 0
05	5	0 0
06		10 0
09	1	0 0
10		2 0
12	6	0 0
14	1	0 0
15	1	0 0
16		10 0
17		10 0
21		6 4
22		2 6
23		9 8
25	1	0 0
27		3 6
29	2	0 0
30		2 6
31		10 0
32		10 0
33	6	0 0
35		15 0
38		5 0
39	2	0 0
42		10 0
43		10 0
44		10 0
47		10 0
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69	1	0 0
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78		10 0
79		17 0
81		15 0
83	1	0 0
87		10 0
88		7 6
92		2 0
93	1	0 0
94		5 0
95		5 0
96		10 0
97		10 0
98		2 6
56901	1	0 0
04	2	2 0
06		4 0
08		10 0
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19		10 0
22		2 6
23		2 6
24	1	0 0
25		7 6
26		2 6
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34		5 0
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38		5 0
40	1	0 0
41	1	0 0
42		2 6
43	1	0 0
46	1	10 0
49	2	0 0
50	5	0 0
51		7 6
52		10 0
54		10 0
55		3 0
56	2	0 0
57		2 6
58		5 0
59	2	10 0
60		12 0
61	2	0 0
62		3 0
63	1	10 0
64		10 0
56051	1	0 0
53		7 0
54	1	0 0
55	6	0 0
56	1	0 0
57	5	0 0
61	3	8 6
	£207	11 3

BIBLES.

56796	1	7 0
56924	2	0 0
	£3	7 0

ORPHANS.

56817	10	0
55	10	0
60	1	6
56921	2	0 0
37	10	0
47	5	0
	£3	16 6

RELIEF.

56697	5	0 0
98	1	0 0
56730	2	6
41	5	0
54	2	10 0
97	1	0 0
56811	10	0 0
19	2	10 0
28	7	5 0
34	2	6
40	10	0
45	2	6
46	2	0
50	5	0
59	1	0 0
67	5	0
68	1	0 0
71	5	0 0
72	5	0 0
84	7	6
90	1	0 0
91	2	0
92	2	0
98	2	6
56900	1	0 0
21	1	0 0
24	1	0 0
29	1	0 0
31	1	0 0
34	5	0
36	1	0 0
37	10	0
44	1	0 0
45	2	7 6
53	2	0
57052	10	0
60	5	0 0
	£60	8 0

HOME EXPENSES.

56909	12	0

MAGAZINE FUND.

82 Subs.	£11	17 4

BOOK SALES.

Sales	5	0

Women's Auxiliary

Aug., 1933

MISSIONARY FUND.

11848	12	6
49	2	6
50	2	6
51	2	6
54	5	0
55	3	6
58	1	0 0
59	1	0 0
60	1	0 0
62	8	10
63	2	6
66	2	0 0
67	18	6
68	5	6
71	6	2
72	1	12 0
73	6	10
74	10	8
75	2	0 0
79	5	0 0
80	5	0 0
81	2	0 0
82	1	0 0
83	1	0 0
84	3	15 3
85	2	11 9
	£33	6 6

ORPHAN FUND.

11856	10	0
64	3	0 0
81	2	0 0
82	10	0
85	2	10 0
	£8	10 0

RELIEF FUND.

11877	10	0
78	5	0
	15	0

MAGAZINE.

14 Subs.	£4	3 6

Russian Saints in Need Auxiliary

Aug., 1933

(a) DONATIONS.

9004	5	0 0
05	10	0
06	2	0
9012	2	0 0
13	5	0
15	1	0 0
16	2	6
17	2	0 0
19	1	0 0
9020	10	0
21	2	0 0
28	1	0 0
29	5	0
9030	5	0 0
31	10	0
32	10	0
33	10	0
34	10	0
35	5	0
36	2	0
37	2	0 0
38	1	0 0
39	5	0 0
9040	7	6
	£31	9 0

(b) GIFTS IN KIND.

9006 to 9010 5 Parcels
9011 1 Sack
9014 1 Sack
9018 1 Parcel
9022 to 9027 6 Parcels
9041 to 9046 7 Parcels
Anonymous 6 Parcels

Total, 27 p'kages.

Australian and New Zealand Section.

June, 1933

N.S.W.

GENERAL.

Mrs. C. C.	17	0

LECTURES.

Bap. Ch. B.	3 12	3
Bap. Ch. M.	1 1	0
Bap. Ch. M.	6 5	0
Bap. H. St.	2 16	7
Bap. Ch. D.	3 1	0
Bap. Ch. A.	4 13	6
Ch. of Ch. T.	1 12	6
Ch. Sth. K.	1 16	10
W. Mtg. R.	1 4	0
S.G.M.U.H.	2 6	6
Mrs. E. M. A.	3 3	6
Con. Ch. W.	2 10	10
R. Hall N. T.	2 18	4
	£37 1	10

MISSIONARIES.

M. M. A.	5	0 0
A. L. C.	1	0 0
G. T. K.	10	0
Mrs. G. G.	10	0
J. C.	5	0
Miss I. D.	5	0
R. S.	10	0
Mrs. L. R. M.	5	0
R. M.	5	0
Mrs. K.	10	0
Mrs. F.	10	0
T. H. R.	5	0 0
J. E. W.	1	0 0
Mrs. B. B.	4	0
W. H. D.	1	0 0
Mr. H.	10	0
Mrs. J. H.	6	0
Mrs. A. J. S.	10	0
Miss E. T.	5	0
Miss M. E. B.	13	0
A. J.	1	0 0
Mrs. W. S.	1	0 0
D. B.	1	0 0
Mrs. H. N. M.	2	0
Mrs. W. A.	5	0
Rev. S. H.	10	0
L.M.G.A. W.	5	0
Mrs. D. D.	1	0 0
Mrs. P.	7	0
E. P.	2	0
	£24	9 0

BOXES.

J. L. S.	5	0

RELIEF.

Matt 6.3	5	0
Mrs. B.	1 10	0
One Ints.	1 0	0
	£2 15	0

BIBLES.

Mrs. A. F. B.	£1	0 0

HOME EXPENSES.

	£3	5 9

FRIEND OF MISSIONS.

8 Subs.	£1	14 6

BOOK SALES.

	14	2

Queensland.

GENERAL.

Hy. R.	£10	0 0

MISSIONARIES.

B. W. U. B.	5	0 0
F. G.	5	0 0
	£10	0 0

ORPHANS.

D. & M. B.	10	0

RELIEF.

Mrs. A. B.	5	0

FRIEND OF MISSIONS.

1 Sub.	5	0

Western Australia.

MISSIONARIES.

T. B. S.	10	0
Mrs. A. W.	1	0 0
	£1	10 0

FRIEND OF MISSIONS.

1 Sub.	2	6

Victoria

MISSIONARIES.

A. M. B.	2	0 0
Mrs. W. B.	10	0
Mrs. L. C. R.	2	0 0
G. A. P.	10	0
W. C.	1	0 0
Miss G. B.	10	0
A. C.	5	0
Miss E. M. M. A.	10	0
	£7	5 0

BIBLES.

Mrs. L. C. R.	£1	0 0

ORPHANS.

Mrs. L. C. R.	£1	0 0

RELIEF.

Mrs. L. C. R.	5	0
Mrs. W. S. M.	10	0
Mr. & Mrs. S.	10	0
Miss M. A. H.	17	6
	£2	2 6

FRIEND OF MISSIONS.

4 Subs.	10	0

New Zealand.

MISSIONARIES.

Mr. & Mrs. C. E.	1 10	0
J. R. H. T.	1	0 0
Miss H. P.	3	0 0
Mrs. E. L. M.	5	0
	£5 15	0

RELIEF.

Mrs. L. D. D. S.	1 10	0
Mrs. I.	7	6
	£1 17	6

FRIEND OF MISSIONS.

1 Sub.	2	6

South Australia.

MISSIONARIES.

Miss R. S.	2 10	0
"Inasmuch"	2 10	0
W. M.	1 7	6
Mrs. W. D.	10	0
	£6 17	6

FRIEND OF MISSIONS.

1 Sub.	5	0

N.S.W.

July, 1933

LECTURES.

Esthonian Bap. Ch.	2 10	0
Cong. Ch. M.	2 5	7
"St. Matthews" M	12	6
Ch. of Ch. P.	15	4
Bap. Ch. C.	1 10	3
"St. Peters" H.	5 18	0
"St. Pauls" C.	1 2	3
Presby. Ch. G.	13 10	
Ch. of Eng. P. T.	2 10	0
Meth. Ch. C.	1 14	10
"St. Michaels," S. H.	1 0	0
Bap. Ch. D. H.	2 8	2
"St. Peters" C.	2 0	10
	£25 1	7

MISSIONARIES.

H. W.	5	0 0
Miss A. G. P.	4	0
Mr. & Mrs. R. H.	10	0
G. W.	1	0 0
Mrs. J. C. L.	9	0
J. C. E. M.	10	0
Mrs. W. A. H.	10	0
Mrs. C. W.	5	0
Mrs. V.	10	0
Miss M. M. K.	5	0
Miss D. L. G.	12 10	0
Miss H. W.	1	0 0
Mrs. H. M. H.	10	0
"Inasmuch"	3	0
A. G.	10	0
Miss K. C. D.	1	0 0
J. M.	1	0 0
Miss M. D.	1	0 0
Mrs. H.	10	0
E. B. H.	10	0
"In the Lord"	5	0
	£28 1	0

BOXES.

Mrs. E. B. C.	5	0
Mrs. E. C.	2	11
J. C. E. Per Miss S.	10	0
	17	11

BIBLES.

Anon.	10	0

ORPHANS.

Mrs. J. McC.	£1	0 0

RELIEF.

Mrs. A. G.	10	0
Mrs. J. R.	1	0 0
Mrs. J. C.	2	6
"A Widow"	5	0 0
"Pensioner"	3	0
	£6 15	6

HOME EXPENSES.

	£1 13	6

FRIEND OF MISSIONS.

7 Subs.	£1	0 0

BOOK SALES.

	£2	0 0

Victoria.

GENERAL.

Mrs. L. T.	2	0
Rev. H. L.	8	0
	10	0

MISSIONARIES.

Mrs. C. H.	7	6
J. D. K.	5	0 0
Miss A. R.	1	0 0
Miss T. C.	1	0 0
	£7	7 6

BIBLES.

Mrs. J. E. V.	£1	0 0

ORPHANS.

Miss E. S. P.	10	0
Mrs. E. L. H.	10	0
	£1	0 0

RELIEF.

Mrs. C. H.	7	6
Rev. H. L.	12	0
Miss M. E. M.	1	0 0
Mr. & Mrs. S. L.	5	0 0
Mrs J. E. V.	1	0 0
	£7	19 6

FRIEND OF MISSIONS.

4 Subs.	10	0

New Zealand

MISSIONARIES.

Mrs. J. T.	1	0 0
J. W.	2	2 0
Mr. & Mrs. E.	3	0 0
C. H. H.	1	0 0
W. F. H.	1	10 0
Rev. J. S. Y.	1	0 0
Anon.	1	1 0
H. G. F.	2	0 0
R. H. B.	1	0 0
Mrs. A. C. B.	1	0 0
	£14	13 0

BIBLES.

H. B. L.	7	6
Mrs. M. S.	1	0 0
	£1	7 6

RELIEF.

M sses C. & H.	1	0 0
Mrs. S. T.	5	7 6
	£6	7 6

GENERAL.

A. H. D.	£1	10 0

JEWS.

Mrs. F.	10	0
Anon.	1	0 0
	£1	10 0

FRIEND OF MISSIONS.

4 Subs.	10	6

Queensland

MISSIONARIES.

Rev. J. H. L.	3	6
Mrs. A.	5	0
F'mead Miss.	1 10	0
Mr. & Mrs. F. G. W.	1	0 0
Miss F. H.	1	0 0
Mrs. B.	3	0
Miss R. G.	4	6
	£4	6 0

FRIEND OF MISSIONS.

5 Subs.	15	0

South Australia

MISSIONARIES.

N. A. F.	5	0
Mrs. A. F. C.	10	0
A. P. M.	5	0
Miss A. M.	1	0 0
"Adelaid L."	5	0 0
	£7	0 0

BIBLES.

N. A. F.	5	0

ORPHANS.

N. A. F.	5	0

RELIEF.

N. A. F.	5	0

Western Australia

MISSIONARIES.

Mrs. J. W.	10	0

MONEY BOXES.

Mrs. A. E. L.	10	0

Tasmania

MISSIONARIES.

Miss E. N. B.	6	0

Canadian Section

July, 1933

GENERAL FUND.

2381	$ 4.00
82	5.00
83	5.00
85	2.00
86	2.00
87	6.00
90	1.00
91	10.00
	$35.00

ORPHAN FUND.

2390	$ 1.00

MISSIONARY FUND.

2387	$270.90
	105.00
2388	22.20
89	16.61
93	1.00
	$415.71

HOME EXPENSES.

2380	$ .25

RELIEF FUND.

2383	$ 5.00
92	3.00
	$8.00

CHAPEL AND SPECIAL BUILDING FUND.

2390	$ 1.00

FRIEND OF MISSIONS.

2390	$ 1.00
91	1.00
	$ 2.00

Aug., 1933.

GENERAL FUND.

2395	$25.00
97	3.00
98	1.50
2400	2.00
03	2.50
04	7.50
05	3.00
13	1.00
	$45.50